The Aqeedah of the Deobandee Hanafee's

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Introduction

This is a very brief article looking at some of the aspects of the aqeedah (creed) of the Deobandee Hanafees, quoted from their own scholars.

So individuals in our time's whether in the east or west are from amongst them and to mention a few then some of them are Muftee Taqee Uthmaanee, his brother Maulana Rafee Uthmaanee and their father Maulana Muhammad Shafee and others. Other institutions in South Africa like Majlis Ulama and similar ones.

Also propagators in the west like Maulana Yoosuf Motala, the rector of Daar al-Uloom Bury (UK), Daar al-Uloom Dewsbury (UK) and the teachers who teach in them and their students like Riyadh ul-Haq and the likes of Ahmad Ali and they number many.

So before we begin to mention some of the statements of the eminent scholars and upholders of the deobandee sect we would like to introduce some of them in the words of the deobandee scholars themselves, so their blind followers do not dismiss the following statements.

Maulana Zakariyyah Khandhelvi the author of Tableeghi Nisaab also known as the infamous Fadhail A'maal said whilst praising Haajee Imdaadullaah Muhaajir Makkee,

"The learned spiritual guide and teacher."
[Aap Beeti, no.7 p.153.]

And in turn Haajee Imdaadidullaah praised Maulana Qaasim Nanautwee and Rasheed Ahmad Gangohee and at the same, he ordered his followers to seek benefit by spending time in their company.
[al-Muhannad A'la Mufannad (p.6].

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1. Ta'weel of Allaah's Attributes - Figurative Interpretation

Khaleel Ahmad Saharanpooree is one of the foremost scholars of the Deobandee Hanafee's. He is the author of the book 'Al-Muhannad A'la Mufannad Aqaa'id Ahlus-Sunnah Wal-Jama'ah.'

This book is a reply to some questions concerning aqeedah posed by Ahmad Raza Khaan Hanafee Bareilwee. The replies of Maulana Khaleel Ahmad have signatures of affirmation to indicate the signed people agree to its contents i.e. the beliefs it contains. So some of the Deobandee scholars who have signed it included:

Maulana Mahmood al-Hasan
Maulana Meer Ahmad Hasan Amaruhwee
Maulana Azeezur Rehmaan.
Maulana Hakeem al-Ummat Ashraf Alee Thanwee
Maulana Muhammad Ahmad (The son of Maulana Qaasim Nanautwee)
Maulana Aashiq Elaahee Meerthy.
Maulana Muhammad Mas'ood Ahmad (The son of Maulana Rasheed Ahmad Gangohee)
Mufti Kifaayatullah,

Infact there are over 100 testification's of deobandee scholars affirming and agreeing with the beliefs and concepts of the deobandee hanafee's in this book.

Therefore it will be correct to assume the contents of this book reflect the belief's of the Deobandee Hanafee's. We will also include other statements from the eminent deobandee scholars that establish the same beliefs so that a deobandee does not argue we have just quoted from one book and that this may have been a personal belief of the author, as opposed to the general belief of the deobandee's.

Maulana Khaleel Ahmad writes,

"And our Imaams who have performed permissible ta'weel (figurative interpretations) of the verses in terms of correct language and Sharee'ah, so that we, with little comprehension, understand. For example taking Istiwaa to mean Conquer and Hand to mean Power; then this is also correct with us." [al-Muhannad A'la Mufannad (p.10) (p.31 in another edition)]

Oh deobandee's, figurative explanation's in the attributes of Allaah are not acceptable as his attributes are to be accepted in the same manner in which they

were narrated. Similarly and likewise it is also incorrect to figuratively explain Istiwaa to mean conquer, as Istiwaa can only mean conquer when there is something or someone to conquer or to overpower, so who competed with Allaah whilst he was over the Throne, and who was more powerful then Allaah that he had overpower them. We seek refuge in Allaah from this.

Furthermore, the linguists of the Arabic language have declared this meaning (of conquering) to be incorrect. (See Fath ul-Baaree (1/177).

Imaam Abul Hasan al-Asha'aree himself said, "With agreement this meaning according to the explainers of the Qur'aan is incorrect." (Mukhtasir Sawaa'iq al-Mursalah (2/326).

Maulana Khaleel Ahmad Saharanpooree further said,

"In aqeedah we follow Abul-Hasan al-Ash'aree and Abu Mansoor Mautureedee and in the tareeqah of the Soofiyyah we follow the Naqshbandiyyah, Chistiyyah, Qaadirayyah and the Seharwardiyyah." [al-Muhannad A'la Mufannad (p.13-14), there are many similar statements from other deobandee scholar affirming also affirming this, see also Ulama Deoband's Ka Maslak (pg.59) of Qaaree Muhammad Tayyib, Fataawaa Raheemiyyah of Muftee Laajpooree, Taareekh Dawat Wa-Azeemat of Maulana Abul Hasan Alee Nadwee,, Ikhtilaaf-e-Ummat Aur Siraat-e-Mustaqeem of Maulana Yoosuf Ludhiyaanwee and many more.]

We ask the deobandee's, why do you follow Abul-Hasan al-Asha'aree and Abu Mansoor al-Matureedee in their beliefs? Is it because the belief's of Abu Haneefah were incorrect, if this is the case then how can you do taqleed of him in subsidiary issues which are of lesser importance then the more important issues of beliefs. Also if his beliefs were incorrect then it must follow that his understanding of subsidiary issues would have also been incorrect as the subsidiary issues are built upon the principles. We say this is disrespect and disparagement to Abu Haneefah from your part because you abandon him in the more important issue's.

Which tareeqah did Abu Haneefah follow? If he did not follow any tareeqah then why do you follow a particular one, did Abu Haneefah order this? Have the deobandee's surpassed him in his knowledge and adopted one of these tareeqah's. The tareeqahs are not from the madhab of Abu Haneefah, this is another discredit to him.

The concept of tasawwuf (Soofism) has not been mentioned from Abu Haneefah so how have the deobandee's adopted and began this practise. All these points show the vessel echoing, "We do taqleed of Abu Haneefah." and yet at the same time it is empty.

You follow the old beliefs of Imaam Abul-Hasan al-Asha'aree and you still continue in taqleed of his old beliefs to this today. Hence you follow and do taqleed of two Imaams. The slogan the deobandee's used to utter of not being allowed to pick and chose between the madhabs has been abandoned. They follow one madhab in issues of belief and another in issues of fiqh. It is well established with the scholars of Ahlus-Sunnah al-Jama'ah that Abul Hasan al-Asha'aree left the way of figurative explanation of the attributes of Allaah and adopted the way of Ahlul-Hadeeth, so we was Ahlul-Hadeeth. So now you should also become and call yourselves Ahlul-Hadeeth. Lastly there are differences in beliefs in the Asha'aree and Matureedee schools of beliefs, so how can the deobandee's follow both, do you pick and chose again.

Regarding the Aqeedah of Abul-Hasan al-Ash'aree then he has affirmed that he left this Aqeedah (i.e. of ta'weel of the Sifaat of Allaah) and adopted the path of Ahlus-Sunnah, which is to affirm the meaning of the attribute without asking how (the kayfiyyah).

He mentions leaving this old Aqeedah and accepting the correct Aqeedah in his two books, 'Al-Ibaanah an Usool ad-Diyaanah' and 'Maqaalat A-Islaamiyyeen.' He also proclaimed the Aqeedah of Ahlus-Sunnah wal-Jama'ah whilst giving khutbah's from the minbar.

2. Tahreef of Allaah’s Attributes - Changing the Meaning

Regarding Istiwaa

Maulana Ashraf Alee Thanwee said in an explanation of a verse,

"This verse is an evidence that Allaah is not in a particular direction, (rather everywhere)." [Tafseer al-Bayaan pg.36), and Maulana Shabeer Ahmad Uthmaanee (the author of Fath al-Mulhim Sharh Saheeh Muslim) also said the same in his notes to the Qur'aan (pg.22 note.7)]

Maulana Hussain Ahmad Madanee, another eminent deobandee scholar wrote in refutation of the Aqeedah Ahlus-Sunnah wal-Jama'ah, who he terms 'Wahabiyyah',

"The Wahabiyyah group take Istiwaa literally and establish a direction (for Allaah) from the verse, **"The most Merciful rose over his Throne."** and other similar verses, which necessitate a body for Allaah." (ash-Shihaab ath-Thaaqib (pg.64)]

In this defective understanding of the deobandee's, Imaam Maalik (rahimahullaah) said when replying to the one who asked, ‘How did Allaah make Istawaa? (Ascension above the Throne)’,

“Al-Istiwaa is Known, and its how is unknown, to have faith in it is obligatory, and to question it is an innovation.” Then he said to the questioner, “I do not think except that you are an innovator,” and he ordered him to be expelled."
[The sanad of this narration is good. See Mukhtasar al-Uluww of Imaam al-Albaanee and al-Asmaa was Sifaat (pg.516) of Baihaqee, Aqeedatus-Salaf Wa Ashaabul-Hadeeth (pg's.17-18), also a supporting narration from Umm Salamah with a similar meaning in Aqeedatus-Salaf Wa Ashaabul-Hadeeth (pg.16), Laalikaa'ee in Shrah Usool al-Ei'tiqaad, Fath ul-Baaree (13/406), Imaam Dhahabee in al-Uluww (pg.65) and Ibn Qudaamah al-Maqdisee in Kitaab al-Uluww (no.82).]

A prominent Hanafee scholar, counted amongst the mujtahid of his madhhab Allaamah Nisfeee Hanafee said, says in his book ‘Tafseer Madaarik at-Tanzeel wa Haqaiq at-Ta’weel’ (2/56),

“We translate thuma Istiwaa to mean Istawlaa (conquer) that Allaah conquered the Arsh … and so Allaah subhaanahu wa ta’aala conquered the whole of the creation.” And he says to take the meaning of Arsh as Throne and Istiwaa to mean

establishment is baatil like it is the Aqeedah of the Mushabihhah Sect (those who liken the creation with Allaah)

Regarding this we bring the words of the great Muhaddith Imaam Ibn Khuzaimah, author of 'Saheeh Ibn Khuzaimah' and student of the great Imaam of Hadeeth, Imaam Bukhaari.

Imaam Haakim mentions in 'Ma'arifah Uloom Al-Hadeeth' that Imaam Abu Bakr Ibn Khuzaimah said:

"The one who does not proclaim Allaah subhaanahu wa ta'aala is above His Arsh, then he commits kufr with Allaah and he must be given the instruction to repent. If he repents it is better otherwise his neck should be cut and it should be thrown on piles of rubbish so that the Muslims and disbelievers are not troubled by the smell of the body (his condition will be an advice). No Muslim can be his inheritor because it is the saying of the Messenger of Allaah sal-Allaahu 'alayhe wa sallam that the Muslim can not be the inheritor of the kaafir."
[Ma'arifah Uloom al-Hadeeth (pg. 84), Aqeedatus-Salaf Wa Ashaabul-Hadeeth (pg's 20-21) of Imaam Saboonee, Shaikh ul-Islaam Ibn Taymiyyah authenticated it]

The statement of the pious predecessors are numerous with regards to this issue which. Refer to the article, 'The Sunnah of the Ascension of Allaah'

3. The Hanafee's Deobandee's do not accept the Qur'aan to be the Kalaam of Allaah

Haajee Imdaadullaah Muhaajir Makkee says,

"The speaking of Moosaa, alayhis-salaam, to Allaah did not occur in reality (haqeeqi), rather it was the inner self of Moosaa speaking, and this is present in all of mankind." [Shamaa'im Imdaadiyyaah (pg. 59)]

This is clear negation of the words of the Qur'aan, as Allaah said himself,

".... and to Moosaa, Allah spoke directly." (Soorah Nisaa (4):164).

However the people of heresy, from amongst the Jahmiyyah, Mu'tazilah and Asha'ariyyah distorted the words of this verse which altered its meaning, so that it read, 'Moosaa (as) spoke to Allaah.'. So whilst affirming this practise of distortion and believing it to be what is correct,

Maulana Anwar Shaah Kashmiri Hanafee said,

"According to me (ie I hold and believe) not only are there distortions in the meanings of the Qur'aan but also in its wording." [Faidh al-Baaree (3/395)]

Here Maulana Anwar Shaah is saying the Qur'aan we have today with us is not preserved and according to him there are distortions in it either by the way of additions or omissions and by holding such beliefs his ideology conforms to the beliefs of the Raafidhah Shee'ah.

The Hanafiyyah in general believe this, so for further statements consult 'Sharh Aqaa'id Nisfiyyah [pg. 41-44]

4. The Deobandee's Believe in Impermissible Waseelah (Intercession) and Seeking Help From Other Than Allaah.

Further Khaleel Ahmad Saharanporee said,

“According to us and our scholars it is permissible to make du’aa whilst asking through the Messengers, Awliyaa, Martyrs and the Righteous, while they are alive or after their deaths and saying O Allaah by the waseelah (intercession) of so and so, we want from you the acceptance of our du’as and the removal of our calamities.” [al-Muhannad A’la Mufannad (p.20)]

In the same paragraph he says,

“Maulana Rasheed Ahmad Gangohee has stated the same in his Fataawa which is available,” quoting the reference as 1/93. [al-Muhannad A’la Mufannad (p.20)]

Haajee Imdaadullaah Muhaajir Makkee used to say,

"Yaa Muhammad (Oh Muhammad) we plea to you,
Oh beloved of Allaah we plea to you,
im in extreme difficulty nowadays,
Oh my remover of difficulties I am pleaing to you."
[Munaajibaat Naala Imadaad Ghareeb]

Allaah says,

"Invoke your Lord with humility and in secret. He likes not the aggressors, And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good doers." (Soorah al-A'raaf (7):55-56)

It is also mentioned in the authentic ahadeeth that the Messenger of Allaah (Sallalahu Alayhee Was-Sallam) said, "Do not plea to me, rather plead with Allaah." [Majma'a az-Zawaa'id (10/159), Tabaqaat Ibn Sa'ad (1/387)]

The Messenger of Allaah (Sallalahu Alayhee Was-Sallam) also said, "Du'a (supplication) is worship." [Abu Dawood (2/161, 5/456), Ibn Maajah (2/no.1258), Musnad Ahmad (4/267)]

So when the Messenger of Allaah (Sallalahu Alayhee Was-Sallam) established supplicating as worship, then directing this to someone other than Allaah is shirk

in his lordship as all types of worship are specifically for Allaah alone. Is this not clear shirk from the deobandee's that they direct their worship to deities other than Allaah.

Haajee Imdaadullaah also used to say,

"Oh beloved you are our waseelah (intercession)
Who shall I go to after leaving you, tell us Yaa Rasoolullah,
[Ghulzaar Ma'arifat]

Allaah said, ask me,

"And your Lord said: "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship they will surely enter Hell in humiliation!" (Soorah al-Ghaafir (40):60)

He says in some couplets later,

"Engripping us in your love, help this humble Imdaad,
Save us from the punishment of the two lives (ie this life and the hereafter), Yaa Rasoolullah."
[Ghulzaar Ma'arifat]

Allaah said,

"And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered, they (false deities) will become enemies for them and will deny their worshipping." (Soorah Ahqaaf (46):5-6)

Maulana Qaasim Nanuatwee said,

"In the presence of thousands of sins our Islaam is of name only,
The prophet of Allaah, is the one who will listen to our call,
He will help us, the Ahmadee and
there is no helper for Qaasim, the helpless.
[Qasaa'id Qasamee (pg.6)]

Allaah said,

".... And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the datestone). If you invoke (or call upon)

them, they hear not your call, and if (in case) they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All Knower." (Soorah al-Faatir (35):13-14)

The statements of Hakeem al-Ummat Maulana Ashraf Alee Thanwee are infinite, so we will present a few to the readers from his book entitled 'Nashr at-Tayyib Fee Dhikr an-Nabee al-Habeeb'. He said,

"Oh interceeder of people, help me you are my last hope in my difficulties,
There is no one for me other than you,
Oh my beloved hear my plea I am in trouble,
The troubles of the times have encircled me,
Oh Son of Abdullaah hear my requests, Help me,
Yaa Rasoolullaah I am rooted in clouds of sadness,
And my shelter are your doors only.
[Nashr at-Tayyib Fee Dhikr an-Nabee al-Habeeb]

Allaah said,

"Say (O Muhammad to mankind): "How do you worship besides Allaah something which has no power either to harm or to benefit you? But it is Allaah Who is the All Hearer, All Knower." (Soorah al-Ma'idah (5):76)

Maulana Ashraf Alee Thanwee also said,
"It is possible for someone to receive help when one says, "Yaa Abdul Qaadir give us something for the sake of Allaah."
[Fataawa Imdaadiyyah (4/94)]

Maulana Rasheed Ahmad Gangohee said something extremely similar regarding the belief above of saying, "Yaa Abdul Qaadir give us something for the sake of Allaah.
[Fataawa Rasheediyyah (1/4)]

However we seek help from Allaah only, he said,

"(Remember) when you sought help of your Lord and He answered you…." (Soorah Anfaal (8):9)

This belief of the deobandee's contradicts their own book of fiqh, al-Hidaayah. it says, "It is not permissible to say in ones supplication, I ask you for the sake and intercession of so and so, or your Prophets and Messengers, because the creation does not have such rights upon the creator." (al-Hidaayah (4/475).

So the deobandee's before they reject and answer this statement in Hidaayah and re-affirm their belief in the Shirkiyyah intercession, they should know the status of Hidaayah, their own book in light of the statements of their own hanafee scholars. It is mentioned in the introduction of Hidaayah, "without doubt Hidaayah is synonymous and equal to the Qur'aan and apart from it (ie Hidaayah) all others books of this religion have been abrogated." (Muqaddimah of Hidaayah (Volume 2)

Maulana Khaleel Ahmad Saharanpooree also said,

“It is correct that one may achieve benefit from the souls, chests and the graves of the Mashaykh (Soofee Shaykhs).” [al-Muhannad A’la Mufannad (p.27)]

Maualana Haajee Imdaadullaah said,

"I certainly gained benefit from my shaikhs grave as I did in his lifetime."
[Shamaa'im Imdaadiyyah (p.81)]

5. The Belief of The Messenger of Allaah (Sallalahu Alayhee Was-Sallam) being Alive In His Grave.

They also say it is correct to seek help from the Messenger of Allaah (Sallalahu Alayhee Was-Sallam) and one of the means they (the deobandee's) and bareilwee's have used, is to believe and propagate the Messenger of Allaah (Sallalahu Alayhee Was-Sallam) is alive in his grave.

Maulana Khaleel Ahmad Saharanpooree said,

"According to us and our scholars the Messenger of Allaah (Sallalahu Alayhee Was-Sallam) is alive in his grave and his living is as a worldly living and this is only specific to him and the martyrs, and this living is not as if he is in the state of barzakh rather this living is possessed by all the Muslims infact the whole of mankind." (al-Muhannad A'la Mufannad (pg.21)

Maulana Ashraf Alee Thanwee said,

"The Messenger of Allaah (Sallalahu Alayhee Was-Sallam) and the Prophets are alive in their graves and they continue to pray."
[Nashr at-Tayyib Fee Dhikr an-Nabee al-Habeeb (pg. 247), See also Fadhail Durood Shareef pg.41), see also Shamaa'im Imdaadiyyah (pg.50)]

Maulana Qaasim Nanautwee said,

"The Messenger of Allaah (Sallalahu Alayhee Was-Sallam) is alive in his grave and he is in solitary seclusion." (Aab Hayaat (pg.2)

This Aqeedah of the deobandee hanafee's opposes the Qur'aan and Sunnah,. as the Aqeedah of Ahlus-Sunnah Wal-Jama'ah is that Allaah alone is the ever living and all other entities will perish, he says in the Qur'aan,

"Allaah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living...." (Soorah al-Baqarah (2):255).

he also said,

"He is the Ever Living, La ilaha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone. All the

praises and thanks be to Allah, the Lord of the 'Alamin." (Soorah al-Ghaafir (40):65)

Furthermore Allaah said about Muhammad (Sallalahu Alayhee Was-Sallam) clearly,
"Verily, you (O Muhammad) will die and verily, they (too) will die." (Soorah az-Zumar(39):30)

Aish'ah (Radhiallaah Anha) reported, "During his sickness, Allah's Apostle was asking repeatedly, "Where am I today? Where will I be tomorrow?" And I was waiting for the day of my turn (impatiently). Then, when my turn came, Allah took his soul away (in my lap) between my chest and arms and he was buried in my house." (Saheeh al-Bukhaari vol.2 no.471)

And narrated Aish'ah (Radhiallaah Anha) in what is a lengthy hadeeth,
"(the wife of the Prophet) Allah's Apostle died while Abu Bakr was at a place called As-Sunnah (Al-'Aliya) 'Umar stood up and said, "By Allah! Allah's Apostle is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Apostle, kissed him and said, "Let my mother and father be sacrificed for you, (O Allah's Apostle), you are good in life and in death. By Allah in Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, -No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is alive and shall never die." Then he recited Allaah's Statement.: "(O Muhammad) Verily you will die, and they also will die." (39.30......"
(Saheeh al-Bukhaari vol.5 no.19)

These are just some brief points from this book. This is only the tip of the iceberg and many more corrupt beliefs, ideas and thoughts could have been unearthed. For now we will suffice with these, inshaa'-Allaah.

6. Wahdatul-Wujood - Unity of Existence

Haajee Imdaadullaah Muhaajir Makkee also believed in Wahdatul-Wujood - i.e. that Allaah subhaanahu wa ta'aala is manifest in the creation or incarnate in them; therefore Allaah subhaanahu wa ta'aala may be in the dog, pig or the false idols of the Hindu Mushriks and that man is in Allaah.

From this aqeedah they see no harm in individuals worshipping idols, animals or anything else for that matter because, according to their beliefs, one will actually be worshipping Allaah subhaanahu wa ta'aala. For this reason he says,

"The issue of Wahdatul-Wujood is the truth and correct, and there is no doubt or uncertainty in this issue. It is the Aqeedah of the Mashaykh and there followers, the same for Qaasim Nanautwee and Rasheed Ahmad Gangohee. [Shamaa'im Imdaadiyyaah (pg 32)]

Haajee Imdaadullah said,

"The individual who deeply mediated in Wahdatul-Wajood was Shaikh Moiuddeen Ibn Arabee." [Shamaa'im Imdaadiyyah (p.32)].

And the Aqeedah of Ibn Arabee is clear as he said,

"The existence of the creation is in reality the existence of Allaah."
[Sharh Aqeedah Tahaawiyyah (p.556)]

Haajee Imdaadullaah also said,

"The body is the slave (worshipper) and the inner self (baatin) is God." [Shamaa'im Imdaadiyyaah (pg 38)]

He also said,

"We find from this subject that differentiating between the created and the Creator is shirk" [Shamaa'im Imdaadiyyaah (pg 34)]

What you are about to read is close to Kufr and statements of this nature should be sufficient for people to open their eyes. Haajee Imdadullah explains the heretical concept of unity of existence (Wahdatul-Wajood) and says,

“for example lets assume Allaah is a seed and the creation is a tree, and the tree with all the branches, leaves, fruits and flowers concealed within it. Now when the seed manifests its (baatin) innerself, (i.e. seed vanished) and whoever looks only sees the tree and the seed is nowhere to be seen” [Shamaa’im Imdaadiyyah pg.38)]

Here again the Aqeedah of the unification of existence is being propagated, saying that the Creator and the created are one. This is their understanding of Tawheed. In reality this is Shirk in its manifest form.

He has followed in the footsteps of Ibn Arabee, the famous Soofee, whom the scholars of Ahlus-Sunnah of his time pronounced takfeer (declared to be a disbeliever) on because of his kufr beliefs i.e. of Wahdatul-Wujood and others.

Maulana Muhammad Fadl-Haqq Khayrabaadee Deobandee writes,

“If the prophets had called to Wahdatul-Wajood (Unity of Existence) then the benefit of their prophethood would have been in vain and loss. This Aqeedah (belief) is far above and beyond the thoughts and intellects of the general masses, and they would not have even understood it. That is why the prophets were ordered to present a call to the people according to their intellectual abilities for their comprehension.” [ar-Raudh al -Juhood Fee Wahdatul-Wajood (p.44) of Khayrabaadee]

Peer Jiaw Muhammad Ja'afar Saadhpooree mentions,

"One day Maulana Khaleel Ahmad asked, "How was Haafidh Mendoo Shaikhpooree." Hadhrat replied, "He was a pure disbeliever and mushrik." and then whilst smiling he said, "Dhaman Jalaalabaadee was engrossed in tawheed to such an extent that one time he said, "Dhaman Jalaalabaadee had many (female) prostitutes disciples (mureedniyyah). One day he visited the house of one the prostitute and summoned all of them. So all the prostitute disciples came to visit him, apart from one prostitute. Mian (the peer) asked "Why did she not come." They replied, "We requested her to accompany us but she said she was a sinner and really ashamed and that her face was not to be seen." Mian replied, "No, No, most definitely not, bring her to me." So the prostitute was bought to him. When she came Mian Saahib asked, "Miss why did you not come." She replied, "Hadhrat I was extremely ashamed to see you (because of my sin)." Mian Saahib said, "Why are you ashamed, Who is the one doing the act (ie the prostitution) and who is the one making you do the act (ie prostitution), it is no one but Him (Ie Allaah)." The prostitute upon hearing this became very angry and outraged and said, "All might

belongs to Allaah, even though I am a sinner and ashamed, I would not even urinate on the face of such a peer. Main Saahib became ashamed and quickly left." (Tadhkirratur-Rasheed (2/242).

There is no room for any explanation here. We ask how are such acts of prostitution, mixing of the genders and pledges of allegiance permissible. Rather how are these statements tolerable to a Muslim who grasps the basic understandings of Islaam and the teachings conveyed in the Qur'aan and the authentic Sunnah. The most fearful of all is how are these statements uttered by the deobandee scholars that Allaah is the one who engages in prostitution and the one who makes women commit such unlawful acts. Again this statement of the deobandee's manifestly establishes the heretical belief of Wahdatul-Wajood.

7. Deobandee's and their Belief in Incarnation (Hulool)

Another belief of the deobandee hanafee's that emanates from this corrupt belief of Wahdatul-Wajood is the concept of Hulool, ie Allaah incarnates into something or someone in the creation. However the deobandee's have taken this belief a level further and establish such incarnations for their saints (peer). Hence he

Maulana Ashraf Alee Thanwee writes,

"There is a status for the people who have reached the complete and full level of [soofism] which is known as Abul-Waqt. That whenever he wishes to incarnate into something he can bring it over himself. And I heard from the disciple (mureed) of Hadhrat Shaah Saahib has incarnated into Jabbaar and due to his appearance his attention has been dismissed." (Arwah ath-Thalathaa (p.68).

8.The Incorrect Understanding Of the Finality Of The Messenger of Allaah (Sallalahu Alayhee Was-Sallam) By the Deobandee's

Maulana Qaasim Nanautwee says,

"If the Messengers are greater than the people from their Ummah then it is for the reason that they are greater in Uloom (knowledge) only; regarding actions, then people from the Ummah may exceed the Prophets." [Tahdheer un-Naas (pg. 10)]

Further he mentions,

"If a Messenger after the Messenger of Allaah (Sallalahu Alayhee Was-Sallam) was to come then it would not affect his Prophethood." [Tahdheer un-Naas (pg.. 46)]

Maulana Rasheed Ahmad Gangohee said,

"The face of Haajee Imdaadullah remained in my heart for three years and I did not do anything without asking him. Then the face of the Messenger of Allaah (Sallalahu Alayhee Was-Sallam) remained in my heart for three years and I did not do anything without asking him." [Arwah ath-Thalaatha (pg.308)]

One asks when and how did Maulana Haajee Imdaadullaah gain superiority over the Messenger of Allaah (Sallalahu Alayhee Was-Sallam).

Maulana Rasheed Ahmad Gangohee went to the extreme of saying,

"Verily the truth is that which is uttered upon the tongue of Rasheed Ahmad, and I say by
swearing upon Allaah I am nothing but guidance and salvation in this time lies in following me." [Tadhkirratur-Rasheed (2/17)}

We ask Allaah subhaanahu wa ta'aala to forgive our brethren who have departed before us and we make du'aa to Allaah subhaanahu wa ta'aala that he gives us death whilst we have the correct understanding of the Tawheed and Aqeedah of the Pious Predecessors.

9. The Self Criticism Of The Deobandee Hanafee's

In normal circumstances a slave of Allaah remembers his sins and repents to Allaah for them and for steadfastness in abstaining from them. In remeberance of his sins man normally refers to himself as a weak slave or lazy. However the deobandee's have taken this to its extreme form and have uttered the following statements, but let no deobandee argue that these eminent deobandee scholars intended by the following statements their weakness in practising Islaam, as some of the statements establish far worse then this.

Maulana Ghulaam Muhammad Deobandee wrote in his book 'Hayaat-e-Ashraf' that Maulana Ashraf Alee Thanwee Sahib would say,

"One day a man came to meet me and he had with him a loaded gun. Every time it came in my heart that I should say to him, 'For Allaah's sake fire at me and purify the Earth from my unclean body because I am worse than Fir'aun and Haamaan.'" [Hayaat Ashraf (pg 86)]

Maulana Ashraf Alee Thanwee has established himself to be worse than Fir'aan, the disbeliever and whom Allaah has guaranteed eternal hellfire. Fir'aun did not know Allaah so he asked Moosaa and Haroon (Alayhis-Salaam)

"(Fir'aun (Pharaoh) said): "Who then, O Moosaa, is the Lord of you two?" (Soorah Taahaa (20:49)

and he said

"Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamin (mankind, jinns and all that exists)?" (Soorah ash-Shua'ara (26):23)

And Fir'aun was a disbeliever as Allaah said,

"Has the story reached you of the hosts, Of Fir'aun (Pharaoh) and Thamud? The disbelievers (persisted) in denying (Prophet Muhammad (Peace be upon him) and his Message of Islamic Monotheism)." (Soorah al-Burooj (85):17-19)

Maulana Ashraf Alee Thanwee also said,

"I in reality consider my heart worse than that of the pig." [Afaadhaat al-Yaumiyyah (5/287)]

Maulana Ashraf Alee Thanwee declares his heart worse than that of a pig (swine). Allaah has ordained the pig to be unlawful. (See Soorah Baqarah verse 172, Soorah Ma'idah verse 3, Soorah An'aam verse 145, Soorah Nahl verse 115.)

Allaah ordered the Messenger of Allaah (Sallalahu Alayhee Was-Sallam) to inform the people of his punishments upon those who worshiped false deities. One of these punishments was transforming the idolators to monkeys and pigs. Allaah says,

"Say (O Muhammad to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the Curse of Allah and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Taghut (false deities); such are worse in rank (on the Day of Resurrection in the Hellfire), and far more astray from the Right Path (in the life of this world)." (Soorah al-Ma'idah (5):60)

So here Maulana Ashraf Alee is saying he is worse than the person who worships false deities. We seek refuge in Allaah from such statements and thoughts.

And Maulana Zakariyyah Khandhelvi said,

"O Allaah forgive me as it has been written by the inspiration of Hadhrat, I am nothing but a liar, there is only your existence, what am I, I am nothing, and I am You, and me and You are Shirk and Shirk." [Fadail Sadqaat (part 2, pg 556), Makaatib Rasheediyyah (pg 10)]

We do not have any explanation of the above statement. If this is not shirk then what is.